

## REPORT

OF THE

TWENTY-FOURTH AND TWENTY-FIFTH YEARS

OF THE

PHILADELPHIA

Female Anti-Slavery Society.

PHILADELPHIA:

MERRIHEW & THOMPSON'S STEAM POWER PRINTING OFFICE,  
Lodge st., north side Pennsylvania Bank.  
1859.

REPORT

OFFICERS FOR THE ENSUING YEAR.

PRESIDENT,

SARAH PUGH.

VICE-PRESIDENT,

SIDNEY ANN LEWIS.

RECORDING SECRETARY,

MARGARET J. BURLEIGH.

CORRESPONDING SECRETARY,

MARY GREW.

TREASURER,

ANNIE SHOEMAKER.

BOARD OF MANAGERS,

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ANNA M. HOPPER,  
REBECCA S. HART,

HANNAH L. STICKNEY,  
SARAH H. PEIRCE,  
ROSANNA THOMPSON.

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1859



## REPORT.

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This Society celebrates, to-day, its twenty-fifth anniversary. A quarter of a century ago, sixteen women met together, in this city, to organize themselves into an Association to work for the abolition of American Slavery. To this great work they brought hearts filled with sympathy for the oppressed, singleness of purpose, faith in the Right, and the wisdom and strength which is born of these. They did not bring a map of their future course, a plan of work which should stretch over the years which intervened between them and the accomplishment of their object; they brought a principle which should be a living soul, informing and guiding that action. The duties and trials of that course, the varied forms in which their antagonist would meet them, it was not theirs to foresee. They saw, in the land, a mighty system of oppression, which counted its victims by millions, which had grown up under the sheltering influence of a government which professed to be established for the protection of freedom; and they clearly saw and deeply felt that it was the simplest Christian duty to do what they could for its destruction. Therefore they addressed themselves to the work, and, with their coadjutors of the American Anti-Slavery Society and its auxiliaries, commenced the great moral enterprise which is now revolutionizing this nation. They came

not to this work rashly, as not having counted the cost, but firmly resolved to be faithful unto the end. What their hands found to do, they did, patiently and perseveringly, and as the changing aspect of the times demanded of them new methods of action, they were enabled to meet each emergency. During those periods when the souls of abolitionists were sternly tried by persecution from without and treachery within their ranks, the founders of this Society neither swerved nor faltered, and through long years of toil they pursued their work with unwearied fidelity.

"Thus year by year passed on,  
As one by one they fell,  
And heard their Master's voice proclaim  
That they had labored well."

Of that band only six remain among us to-day. The graves of some are with us; others have found their last resting-place, or are still pursuing their anti-slavery work, in other sections of our country. Their places are now occupied by others, who have, from time to time, enrolled themselves in our ranks, and other hands bear aloft the banner which they first uplifted, inscribed with the doctrine of "Immediate Emancipation." It has been our aim to conduct the labors of this Society in the spirit in which it was founded. How successful this effort has been, the Reports of the Society will show, in part. These have annually recorded our movements, with the exception of the year 1857, of which no report was issued. This omission requires that we should now briefly review our proceedings during that year.



Our minutes show a larger appropriation of money to the circulation of Anti-Slavery newspapers, than in previous years. Besides our usual subscription for fifty copies of the Nat. A. S. Standard, ten copies of The Liberator, ten of the A. S. Bugle, and five of the London A. S. Advocate, the sum of twenty dollars was appropriated to the Daily News, an anti-slavery paper published in Newport, Kentucky; and ten dollars to the Provincial Freeman, published in Canada.

Our Fair of 1857 was held soon after that terrible panic, consequent on sudden and wide spread bankruptcy, seized the commercial world. The Managers of the Fair anticipated but a meagre return for their labors, at such a time, for pecuniary embarrassment, in greater or less degree, was almost universal in our community; and some friends of our cause even regarded the attempt to hold a Fair as of very doubtful expediency. The results, as the Report of the managers shows, surpassed the expectations of the most sanguine, proving that even under the pressure of commercial distress, the friends of the anti-slavery cause could not neglect its claims. During that year our Society was strengthened by an accession of several new members.

In searching for tokens of the progress of our cause, our inquiries are answered by many indications of an improving public sentiment. Among them is the fact that the Literary Societies of some of our most celebrated Northern Colleges selected, as the orator of

their anniversaries, a prominent Disunion Abolitionist. The probable fact that their election was guided by a desire to obtain one of the finest orators in our country, does not detract from the soundness of our inference; for, a few years ago they would not have dared, even had they desired, to invite Wendell Philips thus to confer pleasure and honor upon them. The Southern press which freely poured out its lamentations on those occasions, was not unreasonable in pointing to such a fact, as evidence that hostility to the "peculiar institution" of the South was "becoming deeper and deadlier in the minds of the young men of the North."

The attempt of the Compensation Convention, of that year, to arrange a practicable plan for ridding the nation of the evil of slavery, by the purchase of its victims, futile as it necessarily was, and weak as was the anti-slavery principle of most of the persons engaged in it, was still an indication of a feeling in the community, that slavery, if not a sin to be denounced by the thunders of the abolitionists, and to be repented of by a guilty nation, was at least, an evil which must be removed.

The violent agitation in the American Tract Society, produced by the application, by a few of its members, of the principles of Christianity to its practice, though it resulted in little more than a revelation of the deep corruption of that mighty association, and its complete subjection to its Southern masters, was an indication of the growing anti-slavery feeling of the people of the North.



And even in the efforts of the Slave Power to establish the Constitutional right of the slaveholder to carry his slaves into any State of this Union, and hold them there, in defiance of State law, efforts cautiously commenced, but soon boldly avowed and pursued by Executive and Judicial servants of the Slave Power, even in these we read the fact that our foe is desperate because terror-stricken; that he feels that all must be gained or all will be lost.

The year 1857 will be remembered, in time to come, as the year of the infamous decision of the Supreme Court of the United States, commonly called the "Dred Scott Decision," and may be placed in the same dark catalogue as the year 1850, which witnessed the disgrace of our country in the Fugitive Slave Bill.

The records of our Society during the year 1858 show undiminished confidence in the methods of action pursued in former years. Our usual appropriations were made for circulating anti-slavery newspapers, and the principal portion of our funds was put into the treasury of the Pennsylvania A. S. Society, to be used under the direction of its Executive Committee in the promotion of our cause in this State by means of lectures, tracts, etc., and by contributions to the support of the organ of the American Anti-Slavery Society. In that Executive Committee our Society is largely represented, and in many of the meetings for anti-slavery lectures or discussion, held under its direction, our own members have borne their part.

Our Fair was commenced with stronger hope of pecuniary success than we indulged a year previously, and its proceeds, though less than we have usually obtained in years of prosperity, were sufficient for ample recompense for the labor it involved, and for encouragement for future effort in that department.

As our Association is a constituent of that large body known as the American Anti-Slavery Society and its auxiliaries, the success of the past will be found in the success of the whole. That success which is to be one day made manifest to all by the abolition of American slavery, is now discerned, in a multitude of tokens, by the intelligent watcher of the signs of the times. The heart of the North is slowly but surely returning to its old love of liberty, and learning to apply the principles of true democracy to that barbarous institution which has so long cursed the South, and bound with its mighty spell the conscience of the North. Evidences of this may be seen in certain judicial decisions during the past year; and in enthusiastic outbreaks of popular opposition to the execution of the Fugitive Slave Statute. Of the former, the decision of Judge McArthur, of Wisconsin, in the case of *Sherman M. Booth vs. Arnold and Ableman*, is worthy of notice, as it was based on the unconstitutionality of the Fugitive Slave Statute of 1850, and was a maintenance of State rights against the encroachments of the Federal Government. The ruling of the Court, in the case of *Geo. Shaw*, tried before Judge McClure, in Pittsburg, on a charge of



kidnapping, and convicted, was a cheering indication of a disposition to use legal technicalities for the protection of the slave, rather than, as heretofore, for the aid of the kidnapper. As the anti-slavery principle of the North gathers strength, such decisions as these will increase in number and frequency, until the States now called *free*, shall become so in verity, by sacredly protecting the liberty of every human being upon their soil. That one of our Northern States has, during the past year, expressed, through her legislation, her determination to do this, is cause for rejoicing, and should be an incentive to us to do what in us lies towards such a renovation of public sentiment in our own State, that the glory of such a legislative act may be linked with the name of Pennsylvania. That she is making some progress, though with feeble and faltering steps, in the march of freedom, is seen in the results of her last elections. An evidence that the hearts of a portion of her people are fully imbued with the truth that "Man is more than Constitutions," and that his God-given rights are more sacred than human statutes, was displayed a few months since, in the forcible rescue from the United States Marshal, of a resident of Blairsville, who was arrested on the charge of being a slave.

Even from the South we hear, from time to time, brave protests against slavery, and witness the struggles of earnest souls who would fain break the fetters of despotism which bind master as well as slave. Testimonies such as those, uttered at the peril of liberty

or life, avenged, perhaps, by insult and injury, and lifelong banishment from Southern soil, are never uttered in vain. The violent responses which they elicit, but deepen the memory of them in men's minds, and the seeds of truth thus sown take root in many hearts. A most cheering sign of the times is the establishment of such a paper as the "Daily News," in Newport, Kentucky, and the heroic perseverance with which it is sustained. This journal, now published under the name of "The Free South," is doing battle against slavery on its own soil, in so earnest a manner as to win for itself the commendations of the National Anti-Slavery Standard. With great self sacrifice and suffering has the right to publish this paper on Southern soil been maintained by its brave editor and his family; and we have deemed it worthy of our sympathy and pecuniary aid, although on some points of anti-slavery doctrine we widely differ from it.

In the present position of political parties towards each other, as indicated by their leaders, there is much that is significant. In defining the issue of the next conflict between them, a leader of one of these parties, a very cool-headed statesman, already asserts that liberty and slavery cannot permanently exist in any country; that "it is the failure to apprehend this great truth that induces so many unsuccessful attempts at final compromise between the Slave and Free States, and it is the existence of this great fact that renders all such pretended compro-



mises, when made, vain and ephemeral." Though these sentiments are to us familiar as household words, we have not been accustomed to hear them from the leaders of political parties, and we rejoice in the significance of the fact that a sagacious statesman regards such a truth as the strongest basis for the success of his party.

In looking at the condition of the American church to find tokens of the progress of our cause, we find many evidences that the moral revolution which is moving political parties out of their places, is also shaking the ecclesiastical institutions of the land. All our churches and church institutions, in which any energy for good or evil exists, have been more or less disturbed by this all-pervading topic of Anti-Slavery; and it has proved a powerful touchstone of character. The violent conflict still going on in the American Tract Society, and the increasing agitation in the American Board of Commissioners for Foreign Missions, plainly show that their large constituencies throughout the Free States will no longer be quieted by the narcotics heretofore found efficacious.

The recent division in the Methodist Protestant Church, by the secession of its Free State Conferences from their slaveholding associates, is a cheering fact. Other evidences that the spirit of its founder has not wholly died out of the Methodist Church, are found in the noble testimonies against Slavery recently borne by some of her ministers, one of whom, J. S. Lane, a young and earnest man, was present at the last

annual meeting of the Pennsylvania Anti-Slavery Society, and gave us a thrilling account of his banishment from his home and church in Maryland, for the offence of writing a series of Anti-Slavery letters, which were published in "Zion's Herald."

There are other indications of public sentiment, which attract our notice in a review of the year, which seem of a different character. The demand of the South for Federal legislation for the protection of slavery in the U. S. Territories; the increasing vigilance of the slave power, as evinced in such efforts for the suppression of free thought and speech as the incarceration of a man in the Maryland State prison, for the offence of having in his possession a copy of "Uncle Tom's Cabin;" and the inhuman proposal of a Convention of Slaveholders in Maryland to enslave or banish all the free colored population of that State, seem, at first sight, to indicate retrogression rather than progress of public sentiment. But it is only at first sight. On careful consideration even these demonstrations of the slave power will be found to be indications of terror and conscious weakness. The citadel is in imminent danger, and every outpost must be vigilantly defended.

While we gather from the signs of the times abundant reason for rejoicing and hope, abundant confirmation of our faith that in a moral warfare against evil, one can chase a thousand, and two put ten thousand to flight, we are also fully aware that our victory is not yet won, and that undiminished vigilance and unwearied labor is demanded of us. Especially do we



perceive and feel the importance of maintaining and disseminating the radical doctrines of the American Anti-Slavery Society, by the efficacy of which the great work of the abolition of American slavery is to be accomplished. The importance of fidelity in this respect on the part of abolitionists, is shown in the low moral standard, and consequent temporizing policy of even the best political parties. While we heartily rejoice in any good which such parties may accomplish, and while we watch them with great interest, as indicators of public thought and feeling, we know that they are not agents in the renovation of the national heart; and we clearly see that those who seek to accomplish this work must have no union with slaveholders.

The character of the Northern Press, generally, shows us the importance of maintaining those newspapers which may be called the organs of our enterprise. Notwithstanding the great improvement in the tone of the Northern Press, during the last few years, even the best portion of it is still far from being so imbued with the true anti-slavery spirit, as to be able to do that work for which the Standard, The Liberator, and the Bugle, have so long been needed. While such a journal as The Independent, (one of the best, perhaps, of that class called religious, in this country,) defends the A. B. C. F. M. against the just and faithful rebukes of Dr. Cheever, the need of a press of higher moral and religious tone is evident, and the duty of abolitionists to sustain such a press is manifest.

And the position of the American church towards

the American slave, indicating, as it does, a low standard of Christianity, admonishes us to activity in the inculcation of those principles which alone exalt a nation. Although the subject of slavery is now forced upon the attention of the church, which is partially aroused to its consideration, and although some of our ecclesiastical organizations are striving to perform, with greater or less fidelity, their duty to the slave, it is an obvious fact that the great body of the American church still gives its influence on the side of the slaveholder. A minister of the Methodist Episcopal Church is sentenced to ten years imprisonment, in Maryland, for possessing a copy of "Uncle Tom's Cabin," and the only attention given to the fact, by the Philadelphia Conference, consists of expressions of disapprobation almost amounting to hisses, bestowed upon one of its members for presenting it to their notice. This Conference of two hundred ministers had no word of Christian sympathy for their suffering brother, nor of indignant rebuke for his persecutors.

That Kentucky mother, who, having obtained her own freedom, sought (as what mother would not?) to bring her children out of the land of bondage, and was, with them, arrested, carried back, and left to the tender mercies of her pursuers, found in the man who usurped ownership in her children, an elder in a Presbyterian church. Yet the Presbyterian churches of the North permit that man, and such as he, to come unrebuked within the pale of their communion. But time would fail us in the collation of facts like



these to prove the church's recreancy to Christ. It can never be a doubtful question on which side of a great moral reform the church of a nation stands. If it is not for it, openly, visibly, unmistakably, its influence is against it. When the American church recognizes in the person of the slave, the hungry, thirsting, imprisoned, representatives of Christ on earth; when its heart is fully set in it to deliver the oppressed out of the hands of the oppressor, its voice will be heard in thunder-tones throughout the land, and its power will be so deeply felt that slavery will quickly die before it. A revival of a religion which would produce such a renovation as this in the heart of the church would be hailed with joy and thanksgiving by every true philanthropist. But a revival which produces no such results, which goes on to its culmination without arousing in the great heart of the church an intense and active sympathy with the terrible suffering of the slave, which gathers hundreds and thousands of professed Christians, in assemblies for worship where faithful rebukes of our great national sin, and of the church's apathy respecting it, and earnest outspoken prayer for the slave, are forbidden; yet elicits no indignant remonstrance from these thousands of professed Christians, such is not, in our estimation, a revival of the religion which Jesus taught. "We have not so learned Christ," from his life or from his words. To a church which turns coldly away from the slave's appealing cry of anguish, which gives its influence to the support of American Slavery, a system of unutterable wickedness and woe, the awful

words of an ancient prophet are surely as applicable as they were to the church in whose astonished ears they were first uttered: "To what purpose is the multitude of your sacrifices unto me? saith the Lord." "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting." "And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear: your hands are full of blood." From such a church it is the duty of every true lover of God and man, to *come out*, and be not a partaker in her sins.

In this Northern alliance with slaveholding, both in the church and in the State, lies the great strength of American Slavery. If the North will not believe this assertion on the testimony of abolitionists, they will, perhaps, listen to it from the lips of Senator Hammond, of South Carolina, who assures them that the Slave States can "accomplish nothing in this Union, without the aid of faithful allies in the Free States." Our aim is to destroy this alliance, to withdraw this aid which now enables a few hundred thousand slaveholders to buy and sell and hold as chattels four millions of their fellow men. The means by which we seek to do this, are arguments and expostulations addressed to the conscience and heart of the nation. Our trust is, as it has been from the beginning of our enterprise, in the power of Truth to destroy Error, in the strength of Right to vanquish Wrong. These weapons of our warfare the crafty



politician may laugh to scorn, but, looking into the past, we see the centuries thick-strewn with trophies of their power, and we know that they can never lose their efficiency while the nature of the human soul remains unchanged.

In a review of the events of the last two years, we should not neglect to notice the increasing number of fugitives who pass through our city on their way from slavery to freedom. It is, sometimes, our privilege to see these way-worn travellers, to hear from their own lips the stories of their perilous flight, and to bid them God-speed on their way to a place of safety from oppression, which, with humiliation and sorrow we confess, is not yet within the limits of Pennsylvania. The angel of death has, during the past year, arrested and led away from the midst of us, one whom these poor fugitives from slavery had great reason to fear. Judge Kane will be remembered, in Pennsylvania, as a man who doomed many of his fellow-beings to life-long slavery, who sought to stamp with the odium of treason the reputation of upright men, and who confined Passmore Williamson in a felon's cell, in the hope of compelling him to surrender to his own cruel power a mother and two children whom our laws had made free.

It gives us much pleasure to record among the events of the past year, the formation of the Junior Anti-Slavery Society of Philadelphia. It is ever a cheering sight to see true and earnest souls laying upon the altar of a great and noble cause the beautiful offering of "the dew of their youth;" and to us who,

through long years, have carried on the anti-slavery warfare in the Pennsylvania field, it is inexpressibly delightful to welcome to our ranks this battalion of young recruits, who so lately were children by our side, finding their merriest pastime in the saloons of our annual fair, or led by parents' hands to the anti-slavery meeting, where, perchance, their little hearts caught the first emotion of pity for the slave. As we see them, now, at the portals of manhood and womanhood, pausing to consecrate themselves to a great work of philanthropy, and to pledge their fealty to the American slave, our hearts overflow with gratitude for this fair harvest from our sowing, and for all its bright promise for the future. And we shall continue our warfare with more buoyant hearts, trusting that should we fall in our armor ere our foe is vanquished, this younger host will receive our banner from our dying hands, and bear it on to victory.

About to go forth to the labor of another year, we pause a moment, and looking backward over the quarter of a century through which this Society has passed, and forward through the same period of time, we draw from the past abounding hope for the future; hope that when the next twenty-five years shall have finished their course, our nation will have made great advancement in knowledge and love of those principles of practical righteousness which alone can impart true life; that every vestige of slavery will have passed from our land, and the doctrine of the Brotherhood of Man be written, not on parchments only, but in living characters, deep in a People's heart.



*PENNSYLVANIA ANTI-SLAVERY FAIR.*

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The Twenty-Second Annual Fair was held in the Large Saloon of the Assembly Buildings, on the 15th, 16th, 17th and 18th of December, 1857.

The receipts were.....	\$1,646 85
Payments.....	441 46

Balance.....	\$1,205 39
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In addition to the Tables furnished by the friends of the slave in the city, there were the well-filled Tables of Germantown and Norristown, Newtown, Bristol, Byberry, Chester County, Abington and Mullica Hill. Contributions were received from Chelton Hills, Downingtown, Kennett, Milton, Christiana, Valley Forge, Upper Dublin, Darby, Conshohocken, Makefield, Attleborough, Lawrenceville, Trenton, Salem, Staten Island, and Richmond, Indiana. Also a Box from Leeds, England, and one, filled with rare and beautiful articles from Europe, furnished through the liberality of our co-laborers in Boston.

Great had been the uncertainty and anxiety with which the Committee entered upon their labors, in consequence of the wide-spread commercial embarrassments of the country—embarrassments by which the friends and efficient supporter's of the slave's cause were deeply affected. These were, indeed, so great that the propriety of attempting to hold a Fair this year appeared very doubtful to a number of the faithful workers in the cause.

Nevertheless, your Committee resolved to do what lay in their power, believing that, however small might be the product of their labors, that little must not be lost to the slave. The result of these efforts is beyond our most sanguine expectations; teaching us lessons of faith and hope. Besides the pecuniary receipts, there was much in the attendance at the Fair to gratify and encourage the faithful laborers; never were the rooms more constantly filled, nor by more earnest and true friends of the slave, who highly

enjoyed the opportunity of mingling in social intercourse and in bidding one another God-speed in the work before them. It was cheering to find that in the midst of the difficulties by which we were surrounded and which pressed heavily on many a heart, the hand was still stretched forth to the slave, with the feeling, "thy necessities are greater than mine."

There were also with us new and efficient workers, who, we confidently trust, have entered the field with an earnestness of purpose, and devotion to principle, that will not weary in well-doing, however toilsome the way or uninviting the petty details of monotonous duty. They, too, can "labor and wait."

During two days of the Fair a Convention was held in an adjoining Saloon, called by the Executive Committee of the Pennsylvania Anti-Slavery Society. These meetings were largely attended and added much to the interest of the occasion. Our friends, Charles and Sarah Remond, agents of the National Society, were present, giving efficient aid by their faithful service.

With unfailing faith in the righteousness of our cause, and in full reliance on the wisdom of our plans of operation, we commend to our friends a continuance and increase of their efforts for the Fair of Eighteen Hundred and Fifty-Eight.

On behalf of the Committee,

SARAH PUGH,  
MARY SHAW,  
CLEMENTINE G. JOHN.

Philadelphia, January, 1858.



### PENNSYLVANIA ANTI-SLAVERY FAIR.

The Twenty-Third Annual Fair was held in the large Saloon of Sansom Hall on the 15th, 16th and 17th of Dec. 1858.

Receipts.....	\$1,901 37
Payments.....	440 00
Balance.....	\$1,461 37

The Committee, in reporting these results, would express their gratification in the continued and increased interest of the community in their labors, shown not only by the receipts, but by the numerous visitors who thronged the rooms, enjoying the opportunity of anti-slavery and social intercourse.

In addition to the Tables supplied by the city, there were others furnished with excellent and valuable articles from Newtown, Makefield, Byberry, Bristol, Chester County, Mullica Hill, Camden, Abington and Upper Dublin.

Contributions of value were also received from Germantown, Conshohocken, Norristown, Lawrenceville, Warwick, Kimberton, Kennett, Christiana, Harrisburg, Milton, Buckingham, Fallsington, Staten Island and Boston.

The Committee had confidently hoped to receive in time for their sales contributions from Europe, which they had been advised, by letters from the friends of the cause, had been shipped thence in October. One box, only, arrived from Southampton, for which they return their grateful acknowledgments.

They also owe a grateful mention of the valuable contribution to their receipts from William Wells Brown, by his reading, for the benefit of the Fair, one of his descriptive Anti-Slavery Dramas.

The meetings held by the Pennsylvania Anti-Slavery Society, in an adjoining saloon, added greatly to the interest and value of the occasion.

The results of these efforts encourage the continuance

of this plan of labor, as, at present, the best calculated to furnish funds to the treasury and increase the interest of the community in the anti-slavery cause.

On behalf of the Committee,

SARAH PUGH,  
ANNIE SHOEMAKER,  
SARAH L. CHILD.

Philadelphia, January, 1859.

Since the above Report was writtten, several boxes have arrived from abroad containing contributions to the Fair : from Bristol, Exeter, Reading, Leeds, Liverpool, Manchester, Warrington, Leigh, Bury, Bolton, Preston and Ambleside, England ; Edinburgh, Paisley and Perth, Scotland ; and Dublin, Ireland. The articles have been carefully stored for the sales of Eighteen Hundred and Fifty-Nine.

To the donors of these we return our hearty thanks. Though by untoward circumstances the boxes did not arrive in time for this year's Fair, we doubt not that arrangements will be made to ensure the timely arrival of future donations, which are earnestly desired.



*Philadelphia Female Anti-Slavery Society in account with*  
*ANNIE SHOEMAKER, Treasurer.*

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1857.	DR.	
To Donation to Pennsylvania Anti-Slavery Society,		\$1000 00
“ Subscription to National Anti-Slavery Standard,		100 00
“ “ Liberator,		25 00
“ “ Anti-Slavery Bugle,		15 00
“ “ London Anti-Slavery Advocate,		5 00
“ Printing Annual Report,		19 00
“ Donation to Newport (Kentucky) News,		20 00
“ “ American Anti-Slavery Society,		100 00
“ Postage,		2 00
“ Subscription to Provincial Freeman,		10 00
“ Loan to Fair Committee,		100 00
1858.		
To Donation to Pennsylvania Anti-Slavery Society,		1100 00
“ 12 copies Helper's Impending Crisis,		6 00
“ Balance in Treasury,		336 31
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		\$2838 31

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1857.	CR.	
By Balance in Treasury,		\$1420 99
“ Fair of 1856,		3 00
“ Interest on Loan,		12 93
“ Fair of 1857,		1205 39
“ Fair Fund,		100 00
“ Cash from Fair,		5 00
“ Annual Subscriptions,		91 00
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		\$2838 31

LYDIA GILLINGHAM, Auditor.

*Philadelphia Female Anti-Slavery Society in account with*  
*ANNIE SHOEMAKER, Treasurer.*

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1858.	DR.	
	To Subscription to A. S. Standard.	\$100 00
	" " Liberator,	25 00
	" " A. S. Bugle,	15 00
	" " London A. S. Advocate.	5 00
	" Donation to Pa. A. S. Society,	50 00
	" Printing,	5 00
	" Donation to Fair Circle.	100 00
1st mo. 1859,	" " Pa. A. S. Society,	1000 00
	" Freight and Duties upon goods for Fair,	48 28
2d mo. 1859,	Balance in Treasury,	585 00
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		\$1933 28

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1858.	CR.	
	By Balance in Treasury,	\$336 31
	" Fair of 1857,	12 25
	" Donations,	11 50
	" Proceeds of Fair of 1858,	1484 22
	" Annual Subscriptions,	77 50
	" Interest on money Loaned.	11 50
		<hr/>
		\$1933 28

LYDIA GILLINGHAM, *Auditor.*